
M^r TAYLOR, SERMON

Preach'd at St. IOHNS, in

BEDWARDINE!

Before the MAYOR and ALDERMEN ON

WORCESTER,

Upon Fryday March 26 1708.

MR. TAYLOR & CLARK

Printed at St. JOHN'S

BEDWARDINE

Before the MAYOR and ALDERMEN OF

WORCESTER

Printed by J. H. & J. W. H. at the

A
SERMON

PREACHED on the FAIR-DAY,
AT

Saint John's in BEDWARDINE.

Before the Right Worshipfull the Mayor, and
Worshipfull Aldermen of WORCESTER;

Upon Fryday March 26th. 1708.

Being Appointed and Instituted as a Solemn
Duty, Proper for that Oecasion.

Published at the Request of the Mayor and Aldermen
Aforesaid.

By Tho. Taylor, A.B.

Killars are not a Terror to good Works but to the Evil.
Rom. 13. 3.

SHREWSBURY:

Printed by John Rogers, for Edward Wolley Bookseller
in Worcester. 1708.

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A
SERMON

PUBLISHED ON THURSDAY

AT

St. John's in BEDFORD

Before the Right Worshipful Mayor and
Worshipful Aldermen of BEDFORD

Upon Friday, March 17th.

Being Appointed and Instructed as a Solemn
Day, proper for that Occasion.

Twelfth's in the History of the City and Diocese
of Bedford.

In the Year 1708.

Printed by John Rogers, at the Sign of the Crown
in Bedford.

2 H E R N E S U R T

Printed by John Rogers, at the Sign of the Crown
in Bedford.

The English Dedication

To the Right Worshippfull Benjamin Perkins Esq:
Mayor of the City of Worcester, and the Worshipp-
full Aldermen of that Ancient and Loyal Corpo-
ration.

GENTLEMEN!

Having, Received your special Direction for the
Publication of the English Discourse, Whithin
the Liberty of Addressing the same Power for its Protec-
tion, from whence it Derived its Being; And as it then
commends True Christian Piety, Subjection to Magis-
trates, and Reformation of Manners, I dare boldly
Challenge your Patronage of what is your daily Practice.
And indeed the Progress ye have already made herein, is
Exceeded by many, Imitated by some few, but Ex-
cell'd by no other Corporation.

The words I fixt upon for the Entertainment of
your selves and others, may Possibly seem odd and Fan-
tical at a random View (as the Norvegian in Bal-
zac, started at a Rose, supposing it had been Fire.) But
its certain that the Reader (as I hope the Hearers) must
be Convinced that I Design'd Satyr against nothing else
but Vice and Vicious Practices, which truly ought to be
Discountenanced by every one in every Station.

The Transitions I made from the Letter of the
Text, were not in my Opinion Unnecessary Enlargements,

The Epistle Dedicatory

but suitable enough to the Times in general, and that Occasion in Particular: Not that I Affect the Humour of Albutius Rhetor, to say all I could think of, a Crime by Seneca blam'd as Rediculous; and if too little, another season may Correct the fault.

I can Easily guess that some Passages may seem Obscure to a stranger to the Constitution of your Government, not knowing that your Authority is Extended by Annual Priviledge to the place where this Discourse was Deliver'd:

But seeing (Gentlemen) there are so many Enemies of the Cross of Christ, ready to turn Monarchy into Anarchy, Religion into Rebellion, and Gospel into Alcoran, your Zeal Appears highly Remarkable in Endeavouring the Rescue of decay'd Piety, and affording new Recruits to Declining Morality. That you may thus ever Turn the World upside down, That your City may ever flourish under the Administration of such a Government, is, and ever shall be, the Hearty Prayer of

Wichenford.

March 27. 1708.

Your most Humble and Devoted
Servant,

Tho. Taylor

ACTS XVII. VI.

*These men have turned the World upside down, and come
hither also.*

IT is a Reasonable Enquiry, what Troublesom
Rude and Disorderly Fellows these were, or
what Hubbub, Rebellion or Riot had happen'd worthy
so severe a Censure: Nor is it less Matter of Cu-
riosity to know, what Regular Pious and Civiliz'd
People they were, that so highly Resented the Ap-
proach of that Seditious Gang; Whose Reputation
(I confess) Appears dark enough at first View in
the 23^d. verse, of the foregoing Chapter, where we
left 'em safe enough in Prison, and (verse 24.) found 'em
as fast in the Stocks: having withall been Salluted with
some corrective Stripes.

And yet no other but Honest Paul and Silas,
who pleading themselves Romans (instead of Bene-
fit of Clergy) had some Cavil with the *Mag* and
Majestates of *Philippi*, upon the Subject of false
Imprisonment; But at length, leaving them and
the Law-point too for the sake of the Gospel, they
pass through *Amphipolis* and *Apollonia*, and arrive
safe at *Thessalonica*, an Ancient Loyal City, that
willingly Admitted not a change in Government
(Ecclesiastical or Civil) and were for no King:

(17)
Jesus, however, During the Life of King Cesar,
To whom they had solemnly Vow'd Allegiance,
(Durant's Kita.)

Here the two Fellow-labourers, with a deal
of Christian Bravery, reason'd strenuously for the
Genuineness and Resurrection of Christ, with a Neces-
sity of both, and indeed with success; Converting
many of the better sort of Greeks, and of the De-
vout *Women* not a few! But what are these among
so many? Cesar had yet more Advocates than Christ.
If Greeks and Silly *Women* became Professors at the
Importunity of a Couple of *Brave Men*: the
Unbelieving *Jews* suppos'd themselves to have
more Discretion, more Honesty, and better Prin-
ciples than to Believe in God; And being Guilty
of Assault and Battery on the house of *Jason*
(which they search'd in Quest of the two
leaders) and not finding them there, they drew
Jason and Certain Brethren unto the Rulers of the
City, Where they Indicted them for Receiving
Immunes, famous Disturbers of the Peace; Being a
matter of Dangerous Consequence, a Violation
fringement of Cesar's Prerogative; Nay, Threaten'd
the same Revolution here it had wrought elsewhere.
The World was somewhat like a World ere
this *John* Uniting it. *Philip* was somewhat
like a *Generation*, ere these Men came among us.
But now *These that have heard the Word*
slide down, are blind, blind, &c. In short they
had no mind to be look'd into Heaven.

Amos

100
100
100

Hence Occurs a very Obvious Remark.

First, The Difficulty of Establishing even a Divine Truth, prevailing with Prejudic'd People, to give Credit to the most Important and Wholesome Advice, if Inconsistent with their Present Tenets or Conceiv'd Advantage; which are too commonly fatal Enemies to a saving Faith, and Proof against all Endeavours of Conviction, and all Attempts of that Nature; Because Attended

With Novelty, And truly It's no great Wonder of the Fundamentals of *Christian Religion*, and the Doctrine of mans *Redemption* by Christ, should be disputed or distrusted (at first hearing) by a *Few or Fagan*; When as the Practice of Piety in general particularly, Conversion and Reformation of Manners, are so strangely disbelieved upon the same Score of *Innovation*.

No wonder that so many Boggled at the Production of new discover'd means of Happiness, when so many Valued and Boasted themselves as Terrigence, other Sons of the *Moss*; Presuming all to be mean and Counterfeit Not Confin'd their Origin to be Certain Determin'd *Ere*, destructive of their Nobler *Genius*, or Suppos'd *Eternal Gen*

Nay Even the Stoick and Epicurean Philosophers (tho' Jarring mortally in other points) agree with United force to Encounter Paul and confute him if it were Possible, not only because he publish'd Dogma's Contradictory to those of Zeno or Epicurus, what also they had never heard of. *Thou bringst strange things to our Ears, we would know therefore what these things mean,* ver. 20.

Nor can we Suppose but that the Athenians hug'd themselves with the Notion that they worship'd a God (who had been Time out of mind) Unknown, long enough to make their Religion (Pardon the Catachresis) an Undeniable *Modus*.

A. II. Prejudice usually Conveys against the Embracement of the true Christian Faith is the Violence it offers to man in a more Natural State, ever fighting with its Corruptions, and Irreconcilable to Contentions for Mastery.

Thus the Young Spark (Matt. 19. 21. 22.) Tho' curious to Learn the Conditions of Eternal Bliss, was yet as Backward to part with the Condition he was in: He had never made two words with the Messiah, but fairly given him his own Asking, had he but Calculated the way to Heaven for the Meridian of his Humours But as ready as he was to Enquire, he was more ready to have done

(1)
done with him, when he talk'd of *Learning* and
following him, upon the bare Promise of a future
Reward.

For, Grant we that the Light of Nature,
or those Reasonable Inferences which are neces-
sarily deducible from our Natural Being, are
Cogent and Convictive Arguments that there is
a Deity, a Superior Being to whom we justly owe
Respect and Duty; And *Conscience* is ever *Twisting*
us with Disobedience as often as we Transgress
those Religious Impresses which Art cannot *Erase*
or Obliterate; Yet Salvation by a *Crucified Redeemer*
is a Doctrine so Transcendently surpassing this
low and groveling Directory; that Nothing be-
low Revelation can render us Substantial Christians.

And where there is no other Preparation
for the Reception of this *Mystery*; but the naked
Belief that some *Being* is Superior to our selves, we
are so far from Embracing this wonderful Mes-
sage from such Authority, that we are Apt to
reject the knowledge of it as too Sublime for our
Capacities, then to suspect our Capacities as too
low for such a knowledge.

So we blame the best and most *Balsamick*
food as Malignant Nauseous and Unfavoury;
B whilst

while the Tone of the *Stomach* Vitiated and Depraved, can only disgorge it self, and Return that *Aliment* it can't digest.

Such was the fate and Treatment that *Paul* and *Silas* met with at *Thessalonica*.

What news have these *Men* brought? What? A *God* and a *Man* too? Ay, and Dye and rise again too in three days? And we To be sav'd, we know not how, by one that did not (perhaps could not) save himself? ——— It would not take among 'em.

They Conclude their *Christ* was an *Imposter*, yet scarcely so great a one as those his Confederates and *Abettors*. Nay, what is worse, they look upon their *Embassies* as *Invidious* and *Rebellious*; Level'd against *Cesar* first, and (for ought they knew) against all the *World*. Indeed they had heard of them before they heard 'em; And had they kept at home they had never given themselves the trouble of hunting after 'em. But it was too Notorious now that all parts of the *World* were Alarm'd at their Proceedings; Nay, The sadder part follows ——— They that have turn'd the *World* upside down, are come hither also.

So that we have now made some Discovery of the meaning of the words, First, that the Suppression

superstition of Idolatry and Magic; Judaism and
Superstition, Leviligion and Impiety; is somewhat
Surprising to the Opposers of Christianity; And the
Discipline of Christ Jesus; The Obligations of the
same, The severity of Life injoyn'd a True Believer
are such a Reverse of *Atheism* *Judaism* *Sadducism*
and *Indevotion*, that Nature stands amaz'd, and the
World turn'd Topfizery by Gospel means.

And this is our first Consideration.

And indeed the world our willie to Reflect on
the Various Dispositions and Professions the Mem-
bers of Christianity have to deal with.

The *Peripatetic Philosophy* is *Arroga* at the TE-
lings of a Creation; and has rather attribute it self
with a Notion of the worlds Eternity then Allow
God Almighty the Glory of framing this Visible Fa-
brick; And will not forsake Old *Aristotle* for the sake
of Old *Moses*.

The *Allegory* as *Valiant* and *Vainly* Urger a
Princely *Concourse* of *Jewell'd* *Words*, and traces the
whole *Glory* from its *Mineral* *Partials* to its *Luxu-
Gement*; and from that *Accidental Embryo* derives its
more *Beauteous Birth*.

The *Saducees* are no less puzzled at the Report of a Resurrection and a future State: And if their *Ide-ritical* Bodies must rise again, and again Appear above the Grave, Surely *The World must be turn'd upside down.*

Nor are the *Jews* less Perplex'd to hear an Express from Heaven, which they had neither Learn'd from *Moses* nor Mount *Sinai*. It was said by them of Old Time, *An Eye for an Eye, and a Tooth for a Tooth; And to be Circumcis'd and Love their Friends* was good Wholesom Advice, and a good Step towards Heaven. But to Retaliate no wrongs, to pray for and Love those that Injur'd and Hated them too — They saw no Reason for this. And to be sav'd by Faith in a pretended *Jesus Christ* and Obedience to his Uptart Doctrine — They saw no sense in that.

They were not then to ask (they thought) the way to Heaven: *Moses* and *Aaron* and Father *Abraham* too had put them in the ready road: But if these new Principles must take place, They were *Abcedarians* again, mere *Babes* instead of *Rabbis*; and truly, if so, the *World was turn'd upside down.*

But yet Closer to our selves: It is a Malancholy Review upon the languishing state of Christian Sincerity,

Sincerity, that the Propagation and Enforcement of Practices answerable to our Acknowledg'd Principles should seem so full of Novelty; as if the Gospel were mere Theory, or like a Noble piece of Imagery, design'd only for Entertainment of the Eyes.

That we should be *Christians* is rarely doubted; But that we should Live as *Christians* is not so easily Digested; Especially we start at all Zealous means and measures for the Support and Strength of so good a Cause.

We are apt to Shuffle with God Almighty, and Expect some Advantagious reserves in our Christian Profession to serve our *Worldly Ends*.

To Reclaim and Reform the Licentious Practices of a Depraved Age is seldom well approv'd by the Generality of Mankind. Notwithstanding the Pact of *Baptism* and the Engagements we then Enter'd into, and have since so Solemnly Ratified and confirmed; We are too often prevail'd with to Allow our selves an Unhandsom Latitude in our March towards Happiness, as if Every Digression and Deviation were but a pleasing by-way to the same *Sion*.

Or else we Fancy that God Almighty makes larger Allowances to us then yet he has been pleas'd to Reveal; and is Satisfied with a formal outward

outward Profession of Religion without the Life and Power of the same: Hence we spurn at the Instruments of Reformation, and Loll at Ease in a Miserable Security, Unsuspecting of our state, and Guess the World to be Unfram'd and Revers'd, when we find ourselves Besieg'd in Order to our Amendment.

So far of the Scope of the words as they are here made use of in Reproach of the Promoters of Piety and Religion, and by way of Impeachment of Christian Labourers; From whence it Appears on what mean grounds we dislike them, and with how little Justice we Treat them.

And now they Present Occasion bears some Analogy with what I have Insisted on.

It were Vassly Uncharitable, to Imagine that the Proceedings of this Day should not be Approv'd by the *Brethren* of Man, and of the Dearest Persons not a few; But yet there are not wanting (I fear) to whom Reformation of Manners and Morality are Unwelcome Subjects; And since these, who have been so successfully happy elsewhere in turning the World upside down, are some *little* also, I would improve the Opportunity by Recommending to your serious Thoughts the Indispensable Duty Incumbent on us all cheerfully and readily to Embrace all such Admonitions as tend to the furtherance of *Spiritual Growth*.

It's no great Prudence to Evade and Avoid Correction and Reproof. There are who are set over us (and by) the *Lord*; Whose will and work it is to Advance the Honour of *God Almighty* by Faithfull Distribution of Justice: Their Chastisements should Affect us; and their Counsels Win us: We should Esteem them very highly for the sake both of their Authority and good Endeavours: Which leads me to the Other special Considerations, which I have Propos'd as Proper and Suitable Entertainment of this Auditory: (*viz.*)

1. *The Nature and Sanction of Magistracy.*
2. *The Extent of this Authority in Reference to our Obedience.*
3. *I shall briefly Offer at some Particular Rules chiefly intended by the Convocation of this Assembly, and to Conclude.*

1. *Of the Nature and Sanction of Magistracy.*

I need not, in this general Acceptation of the word, meddle with the Different Constitutions of Civil and Ecclesiastical Government; I speak of *Magistracy* in general, Whereby is requir'd and Exacted our Obedience to Man for *Gods* sake. For the Almighty imprinting his Authority upon Man, gives us a reflex of his own Image; as the Sun reflecting on a Cloud produces a *Parelius*:

So that Contempt of such Authority is a sort of Abnegation of *Divine Authority*; for *there is no Power but of God. Rom. 13. 3.* Again, Be subject to Every Authority and Constitution of man for the *Lord's* sake, whether it be to the King as *Supream*, or to his Ministers in Subordination. *1. Pet. 2. 13. 14.*

So that, without Exception, Contempt of the least Authority is *Rebellion* against the greatest, since it is all wholly *Derivative*, and the fountain of all is *God Almighty*.

Which gives us Occasion to take Notice of the great Distinction betwixt Obliging the Conscience to an Act by Vertue of *Human Laws*, and being Oblig'd in Conscience to obey those *Laws*: The first seems *Derogatory* of the Honour of *God Almighty*, consider'd without other Qualifications; The latter is found *Doctrine*. Or take it thus—The Laws of men cannot bind the Conscience of themselves, but, if they are Just, we are bound in Conscience to obey them.

For if *God* Commands us by Man, transmitting *Laws* for Conservation of *Civil Society*, *Ecclesiastical Policy*, for the Interest of *Virtue* and *Religion*, for discountenancing *Immorality* and *Prophaness*; We should Receive them with the same Veneration as if *God* spake immediately to us himself.

And here Observe we this Restriction, that though we must Obey Man for *God's* sake, yet we may not Disobey *God* for mans sake. Which Introduces my

2. Intention To shew the Extent of the Authority of *Magistrates* in Reference to our Obedience. And here the

First, Rule (as abovesaid) is Negative (*Neg.*) They have no *Coercive Authority* over us. For this Cause the three Children Ventur'd the *fiery furnace*, and *Daniel* the *Lions Den*, rather then the Displeasure of

And the Reason hercof is Apparent, for if all
 Authority (as aforesaid) be of God, It is Plain that
 there can be no Obligation without Gods Command;
 It can't be In-Consistent with himself, and Permits not any to
 Impose upon anothers Conscience what he himself
 disallows. Herein I need no better Proof then that
 Register of Religion, the Book of Martyrs, Where the
 best of Subjects have taught us there is a King to
 obey.

Again, we must Remember that tis not howe-
 ver just to Tax all Breaches of Human Constitutions
 as Sinfull: There are Laws and Decretions of
 Magistrates shut up with a Sanction of the Penalty
 impos'd on the Violation: This is what *De-fectus* means
 by *Obedientia Bursalis*, an Obedience of the Purse if
 not of the Person; These are *Royal Dues* wherein
 Authority rests Satisfied with the *Acquiescence* and
 performance of the *Duty*.

But here ever Observe, that Scandal or Con-
 viction of those Functions be not an Inconvenient in the
 Occasion of non performance; And then, if a Mo-
 mentary Cause Enforce us to Transgress such a Pe-
 nalty Law, our Willingness to deposit the forfeiture
 is all the Conformity we are Capable of, and in-
 deed an Implicit Obedience, wherewith Magistrate
 ought

(14)
ought charitably and may reasonably Acquiesce.

But yet (in Justice to Lawfull Authority) I can't but mention the too common Plea for Disobedience, grounded on a Conceit that the thing Commanded is altogether Indifferent, and therefore the *Injunction* not Obligatory.

I Confess that Every thing or Action that can't be by *Just* and *Logical Deduction*, nor from the Light of Nature, nor from the Reveal'd word of God, be prov'd either absolutely Necessary or simply Unlawfull; Such (I say) is in its own Nature Indifferent, and left to our free Liberty and Choice to do or not do as the Exigence of Affairs shall render most Expedient.

But when *Magistracy* shall Command and Recommend these things, It is no longer a matter of Indifferency (*non ad libitum*) but Obligeth us to an Undeniable Conformity. The reason is manifest; We Presum'd in our Hypothesis that the matter was simply Indifferent, neither Commanded nor forbidden by Divine Authority; So that our Plea for non-compliance is vastly overaw'd by the Interposition of Authoritative (tho Human) Determination.

It is no longer Indifferent, being no where forbidden by God, and Expressly Commanded by *Magistracy*; that is, not enjoyn'd because a Simple Duty, but a Duty because now Injoyn'd.

Thus

Thus a *Sceptical Enemy* of the best *Establisht* Government shall deny his Assent to the most Innocent Constitutions: in Church or State, not that they are Essentially *Illegal*, but not Injoyn'd by the Express word of God in *totidem Terminis*; forgetting that the Decision of those Indifferencies either way by Lawfull *Magistrates*, is not only Warranted in *Holy Writ*; but (being enjoyn'd) are Extended also unto us as a Rule of *Christian Behaviour*.

So far of things merely Indifferent, or if (you please) merely *Lawfull*. I Proceed now (in a word) to inform you that we are under double Obligations of *Conformity*, where the matter Urg'd by *Magistracy* is not only Lawfull but Essentially *Expedient* also; Nay prov'd to be such by Illation from that Divine Test of Expediency (I mean) *Edification*.

Thus 1. Cor. 10. 22, 23 *All things are Lawfull for me, but all things are not Expedient; All things Edify not*

So that, it were the rankest Injury that could be Offer'd to *Magistracy*, even lightly to behold their good Endeavours for our Endless Wellfare, where neither Interest nor *Compulsion*, but a true sense of Lawfullness and Expediency is Joyn'd with the very reasonable means of Edifying us.

And now 'twere a kind of Contempt of *Magistrates* in my self, to forget the Just praise of a Present

present one, whose well-grounded hope of a Continuation of the same practice hath been one Singular motive to bring us hither; An Act (if ye will call it a new one) that scorns to shelter it self under an Apology; Nay affords a new credit to a Neighbouring Corporation, Happy in a Governor, who makes Gods Blessing on us all his Principal Aim; and having turn'd the way of the World (Impiety and Prophaneness) upside down, appears in Heavens cause to the Extreame margin of his Territories, and is come hither also.

But to pursue the more direct Subject I am directed in (rather then his *Eneomium*, though lawfull and Just as *Magistracy* it self, and Ungratefull to none but himself) I Arrive at the 3d. (and last) Task I have Undertaken, (*viz.*) To offer some Directions chiefly Intended by the Convention of this present Assembly.

The first is this — That we Address our selves to Almighty God upon all Oocations, e're we Apply our selves to our Worldly Affairs; and this is so reasonable, that neither Jew nor Gentile had ever face enough to Dispute it.

Pythagoras left us a sort of Poetical Sermon on this Topick. The Heathens consulted their Oracles, however in all Emergencies. And where Religion (in what shape

Thaps Fever) was either Profess'd or Practis'd, it was ever held Necessary to Invoke the *Deity*, at least to Supplicate their good *Genius*, were it but as a Charm against Sinister Events.

And indeed among *Christians*, the Protection of Providence as understood in the Vulgar Acceptation of the word (i e. The Preservation of our Persons from sudden Death and unhappy Accidents only) is so scanty and Imperfect a Theory of God Almighty's Dispensations, that we seem to stint the Clemency of Heaven it self when we forget to Implore its Propitious Eye on all our *Actions*.

There is (upon our Faithfull Petition) a Benediction promis'd even upon the Ordinary Employment of our Lives: And since our common Labour and care is, or should be in Subordination to some more Glorious End --- 'Twere Absurdity it self to expect that Blessing at our Journeys End, which we sought not at our first setting out.

It is not Untruly or improperly said that our several callings are Sanctified by God Almighty, when Honest in themselves and successfull in the Issue.

Thus the Psalmist Psal. 1. 3. *Whatsoever he doeth shall Prosper.* And truly, it is but good Christian Manners (pardon the Expression) first to serve our God, and then our selves; and yet by serving him we serve

serve our selves. Thus, 1. Cor. 10. 31. *Whether ye Eat or drink, or what soever ye do, do all in the Name of the Lord.*

And Dependant on this, is a

3. Duty. That we should hence be Possess'd with a due Apprehension of his Divine Presence and Inspection in all our Negotiations.

We can't conceive a Deity without its Attributes; and it has been well observ'd that the Omniscience and Omnipresence of the Eternal Being are the most perswasive Motives Imaginable to mutual Justice and Reciprocal Equity.

We can't rightly Pray or hear or Meditate without an Awfull Dread of the Supreme Power. And the frequent Reputation of these Duties must of Necessity engage us to some Degree of Conformity to the Numen we Adore.

We bespeak our God in full Assurance of his Truth Justice Mercy and Goodness; From these his Essential and Inseparable characters of himself, we arrive at some Usefull (though not Commensurate) knowledge of his Nature, and propose them to our selves as gloriously Imitable.

And as we behold these Excellencies with Value and Esteem, so a Reflection on the same head must needs
Excite

Excite us to the pursuit of those Endowments, whereby the Almighty is Pleas'd to Communicate himself unto us.

Frequent Attendance on Gods Ordinances, of necessity leave some Impression on the mind; and *Conscience* is a very Faithfull monitor if not suffer'd to fall asleep.

Upon the whole. 'Tis granted that Commerce and Trade must of course Employ one large share of our Lives, particularly the Ensuing season: And we own that our accounts for the great Day are every day Recorded: *Treachery* then and *Injustice* render us as rivers Suspicious that Heaven might Enter in its *Arithmetick*, and we Resolv'd to keep a Shop-book of our frauds and Extortion, black enough to Vie with that dreadful one, that shall then be open'd.

Whosoever it would that men should do to you, do ye even so to them: for this is the Law and the Prophets, *Mat. 7. 12.* A Rule that at once resolves that *honesty* *easy of Conscience*—what profit may justly be rais'd by Sale of goods, without hardship on Either Correspondent.

But to take an Advantage of a mans Ignorance, Indifferency or Necessities, is so Barbarous and Inhuman, that none but a *British Comaker* can be guilty of those Savage and Indirect Practices, to devour others for his own food.

Again, there is a sort of Trade-jobsifters well Skill'd

Skill'd in *Equivocation* and *Ambiguity*, but not one scruple the fairer Dealers; who (not to meddle with the regulation of Weight and Measure,) the care of others present) dispense their words and goods with equal Subtilty; and having once some Intelligence of your Magazine of Cash, shall Depopulate your whole Pocket ere you are well aware of the Enemy.

'Tis a sort of *Legerdemain*, whereby they Entertain you with such an Harangue in favour of their Delicate goods that in spite of your Resolution and designs, they Arrive at the *ne plus ultra* of your Pocket for *non-equivalent Commodities*; and will sell (do what you can) ere you can well say—*what's this?*

I mean not hereby to Accuse any particularly: But where there are such Inglorious Practices, they are most Abominable; i. e. Either to Impose on your Judgment or Circumstances by over-valuing their Wares, or exhausting your Purse by forcing a Trade.

Nor is the common Custom of sale and Purchase in the open Market devoid of Cheat and Fallacy. *Judas* was not the only Person that made an ill bargain, that (I mean) for a small Summ of Money Sold his Interest in his God.

Not that it's Possible for me to lay down Determine

Determinate Rules of Valuation and gain, since both parties Traffick *pro Arbitrio*; and none is under Physical Necessity of yielding to anothers Cozenage; The purchaser being at Liberty, as well as the Price of the Commodity Indefinite.

Only Add therefore, that no Designing Perfidious Trick, no Unjust and Treacherous dealing can Escape the Eyes of the *Almighty*.

And, as I hope that *Conscience* brought us hither, so I trust it will not leave us elsewhere;

For the sake of our own *Souls*, and Glory of God *Almighty*; To whom, Father Son and Holy Ghost, be all Praise, Power, Might, Majesty and Dominion, both now and Ever. Amen.

FINIS

Examine the Rules of Valuation and Gain, since
 such gains I think are lawful, and none is under
 physical Necessity of yielding to another's Covet-
 ousness. The particular being at Liberty, as well as the
 Price of the Commodity Indifferent.

Only Add, therefore, that no Deceiving Per-
 sons, Trick, no Unjust and Treacherous dealing
 can I like the Eyes of the Almighty.

And as I hope that Conscience brought it in there,
 so I can't but leave us elsewhere;

For the sake of our own Souls and Glory of God
 To show that we are not self-seeking, but
 that we are truly his, and his Dominion, who must

FINIS